2: Thompson E-5 (1933-1934)1940 OQ6 Lau OQ6
Kambara

Incarnations

424 Incarnations of clan gods (pp. 109-111) are the exclusive property of the clan and only their titles may be used by members of other clans in the presence of the owners.

ORGANIZATION OF LABOR

462 Labor is organized by sex, kinship, and locality. The main division of labor by sex is as follows:

Men	Women
gardening	child care
gathering fruit and fuel for the earth oven	fishing with net and line
fishing with spear and line	gathering greens and fuel for boiling in pots
animal husbandry	preparing and boiling food in pots
preparing and steaming food in the earth oven	mat making
house building	barkcloth making
canoe building	oil making
woodworking	
sailing and trading	

In most villages the larger share of the work falls to the men. Formerly, when the output from women's crafts—such as mats, tapas, oil, and pots—was greater, due to the demands of home consumption and trade now supplied in part by western trade goods, the division of labor was more balanced.

462 The chief economic groups of both sexes are kinship groups. The family
571 and the subclan are the working units which supply the daily food and its preparation. For labor requiring more workers the clan becomes the unit.
476 In communal undertakings requiring large groups of workers, the clan and
602 the village function as the main economic units.

CALENDAR OF THE YEAR

805 The Lauans formerly measured time by the moon (*vula*). The complete calendar for the year has been lost, but some of the old terms are still in use in southern Lau. The seasons [illegible]lap and in general they are about one month later on Fulanga and Ong[illegible]on Kambara because of the difference in climate.

The outstanding time of year is the harvest season when food is plentiful on most of the southern islands. This lasts roughly for five months during the rainy season, December to April. These months are the "ripe fruit" moons (*vulai matua ni vuata*) when most of the cultivated and jungle fruit trees bear, including the Tahitian chestnut, *ndawa*, *vala*, mango, *nggalaka*, and breadfruit. Breadfruit, the most important fruit crop, has two seasons,

2: Thompson E-5 (1933-1934)1940 OQ6 Lau OQ6
Kambara

The tribute system is related to the *kerekere* system in that while *kerekere* is soliciting between relatives, tribute is soliciting of the people by the chief. However, *kerekere* is a reciprocal exchange between more or less equals, whereas tribute is a non-reciprocal payment of property by the people to the chief, and *kerekere* is non-ceremonial whereas tribute is ceremonial. Small quantities of tribute, such as the first fruit offerings are offered according to the ceremonial presentation pattern.

PAYMENT FOR SERVICES

Another type of ceremonial exchange is the payment of goods in return for professional services of carpenters, doctors, midwives, *meke* makers, and master fishermen. This is a reciprocal exchange in which payment of goods is usually deferred until after the services have been rendered and paid in a lump sum of property offered according to the presentation pattern.

VASU AND TAUVU

The *vasu* relationship involves a formalized exchange of property with deferred payment which is not reciprocally balanced. It has been described on pages 62-64.

I was not able to gather much information concerning the *tauvu* relationship. Informants agree that if two villages have the same *vu* (forefather) they are *tauvu*. This means that they may take each other's property. It seems, therefore, that the relationship involves a formalized reciprocal exchange of property with deferred payment between villages related by descent from a common mythical ancestor. Each village has the privilege of seizing property from the other village.

Kambara is *tauvu* to Vatoa, a village near Mbau on Viti Levu. Their mutual *vu* is Mberawalaki. When Kambarans go to Vatoa village they may seize property there and when Vatoans go to Kambara they may do likewise. Kambara is also *tauvu* to Nukuloa village, Thakaundrove, but Nukuloa is not *tauvu* to Vatoa. Oloi in Tailevu, Viti Levu, is *tauvu* to Kambara. Mualevu district on Vanua Mbalavu is *tauvu* to Vanua Vatu Island. Mothe is *tauvu* to Lauthala at Rewa on Viti Levu. Mothe is also *tauvu* to Taveuni. Matakana, Ono, is *tauvu* to Kamali clan, Mothe. The natives of the other islands visited say they do not know their *tauvu* relationships.

BARTER

Barter may be defined as a non-ceremonial form of direct reciprocal gift exchange. Barter is often used by traders who sail to distant islands to exchange their wares with relatives. Also, it accompanies every large ceremonial exchange.

3: Thompson E-5 (1933-1934) 1940 OQ6 Lau OQ6
Kambara

871 the missionaries and elaborated by the colonial government in Fiji will be discussed in Chapter VII. From infancy children attend the village mission church on Sundays. The influence of the missionaries in Lau will be discussed in Chapter V.

842 593 The ideal in Lau is to produce many offspring, for in the child lies the future of the clan. He is still regarded as the contemporary link in the long human chain connecting the ancestor gods with the unborn. The first child receives particular attention, especially the first born of the highest ranking family in a clan. Even today he is considered the living representative of the clan ancestor gods, and the temporary repository of the clan "mana" or creative power. The attention of the clan is concentrated on him, and his conception and birth are marked by elaborate ceremonies, only partially repeated for subsequent offspring. Although both parents cooperate in child bearing and rearing, these functions are regarded by the Lauans as a woman's main sphere in life, and women say that the happiest day of their lives is the birthday of the first child.

842 The Lauans know that conception is the result of sexual intercourse but the general opinion is that it does not occur unless a couple have connection repeatedly. Only one informant, an old woman, said that conception might take place as the result of one union. It is believed that if a woman has intercourse with several men she will not become pregnant.

843 When a woman knows she is with child, which she determines by cessation of menstruation and the swelling of the breasts, she tells her husband. He is immediately concerned with the problem of finding her some special food, for pregnant women have a craving (known as *lalau*) for raw fruit, sweets, greens, and shellfish. To satisfy this craving a woman will gather shellfish alone (after the fourth month, 843 since before this time fishing is tabu to her), build a small 571 fire, roast them, and eat them by herself. Inasmuch as the

3: Thompson E-5 (1933-1934) 1940 OQ6 Lau OQ6
Kambara

Lauans are practically never alone and do almost everything in groups, this is very unusual.

On Mothe the beginning of a woman's first pregnancy is marked by a ceremony. The female members of the woman's clan gather together, and her mother paints her entire body with a yellow powder made of mangrove root. No men are present. The natives say this is an old custom, but they do not know why it is done. Four days later the women go fishing, and the yellow powder is washed off. Then a feast for both men and women relatives is held, and there is much joking among the old people about the expectant mother.

Pregnancy is known to last nine months. During the first 100 days the woman is a source of danger to the community, a state called *taiwaiwai*. For the protection of the group she must observe certain tabus. She must not go fishing lest the fish break the nets, and she must not touch or even look upon a turtle net lest no catch be made. To free it from any possible contamination a turtle net is smoked before being used, by means of a fire smothered in green leaves. She may not touch the food of a sick person lest he grow worse, nor may she bathe in the sea. Moreover, she may not cut her hair lest her strength be sapped, for during this time she usually does not feel well. After the first 100 days the woman is no longer a source of danger. She is now in a state called *kunekune*. On Fulanga this change is marked by a feast. Her hair is cut, she bathes in the sea, and takes part in the communal net fishing for the feast which is provided by the relatives of the expectant couple. After fishing the woman is rubbed with oil and dressed in her best *lavalava*. These ceremonies are held only for a married woman's first pregnancy, but the tabus are observed for all pregnancies.

To protect the foetus from harm and insure its growth, both parents observe certain tabus throughout the period of pregnancy. They abstain from eating all kinds of fish which have been cut into pieces before being cooked, for otherwise